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THE PROMOTION OF The Proteſtant Cauſe IN POLAND,

BY

The Armes of his Majeſty

THE

KING of *SVVEDEN.*

Faithfully Tranſlated.

LONDON,

Printed in the Year 1659.

A Qua

Whether the King of Sweden *hath taken up Armes against the Kingdom of* Poland *for no other cause, then to propagate the* Protestant Religion, *and to unite the* Reformed *and* Lutheran Churches?

The Answer.

TRue it is, that the *Swedes*, as well in all their former *undertakings*, as in this their *warre against Poland*, have endeauoured to make all the world, but especially *England*, beleeve, they aymed at nothing, *save the welfare of the two Evangelicall Professions*; to wit, *the Lutheran, and the Reformed Protestants*; *the defending of them against the Papacie, and the augmenting and setling of them in a most Christianly order and decency.*

But it is as apparent, as the light at noon-tide, that this was never the intention of the said pretenders, nor the interest of the *Swedish Nation*, which could not be hoped, far less beleeved, by any men of sound judgment and understanding.

For not to repeat former passages during the preceding long *German Warre, which was carried on under the pretence of Religion*; *the* Swedes *did not so much as gain one sole Church for the Reformed Protestants, but lost and destroyed many.*

In like manner after at the *meeting at Heilbron*, they had enforced the *Prince Elector Palatine*, to build and erect Churches at *Heidelberg*, and other places, for the *Lutherans*; the King of *Sweden Gustavus* a little before his death, did (at *Franckfort*, in the presence and hearing of fewerall persons of worth, some of which may at this very time be named and produced) say, *That he would rather have his own sword pierce his heart, then to make use of his Forces in the behalf of the Calvinists our Protestants*; whereon we shall not farther dilate: But whether or no the *Swedes*, by this their undertaken warre, have either a will or power to protect and defend the *generall Protestant Cause, as well the Lutherans, as the Reformed Churches*, hath been sufficiently demonstrated, not only by the Divines of *Dantsick*, who [illegible] Publick Instrument in writing have clearly manifested,

manifested, That as from the beginning the *Gospell* was not propagated by force, but by the preaching of the Word of God; not by might and power, but by sufferings and afflictions; so likewise that the encrease of the *Protestant Cause* was never more impeded, then by warre; which is apparent by the sequell of that unfortunate League which was made between those of the Protestant Profession at *Smacalde*, whereby the greatest power of the *Reformed Churches* was broke asunder and destroyed; the House of *Saxonie* was thereby divided, and the chiefest branch thereof, on that conjuncture so linked to the House of *Austria*, that it durst never after appear, or speak in the behalf of the Protestant Relations, against the interest of the House of *Austria*; that it never durst be aiding in the carrying on of the work of the so called *Reservatum Ecclesiasticum*, or the *Reformed Churches*; and that by the last warres, none were greater losers then the Reformed Protestant Professors; none greater gainers then the Romish Party: the whole *Upper Palatinate*, having been given away to the House of *Bavaria*; *Bohemia*, *Silesia* and *Moravia* to the House of *Austria*; the good Town of *Eger* surrendred for a trifle; and God knows how many millions of souls given over to the cruell persecutions of those, who obtained a power over them, by the disposing of other mens Estates to strangers: not omitting how that the Persecutions of the Protestants in the North, ceased not before the Prince Elector of *Brandenburg* was constrained to part with his Inheritance, the best part of his Estates, to wit, *Pomerania* unto the *Swedes*; so likewise is the same evidently manifested, by the sad condition whereinto the very Lutheran Churches themselves in *Lithuania*, *Poland*, *Prussia*, *Holstein*, *Bremen*, *Denmark*, and severall others are fallen, by reason of this *new Swedish undertaken Warre*.

For although the Papists had retained their Power in all the said parts, and had proceeded against the Reformed Protestants even by the *Spanish Inquisition*, they could not possibly, in so short a time, have streightned, famished and destroyed (no not by the sword and fire it self) so many of the *Reformed Protestant Christians*, both young and old, men and women, Nobility and Commonalty, as have perished during this pretended *Swedish Protestant warre*. Nor shall I specifie, that through the Papisticall Persecutions, those of Reformed Churches died as Martyrs: whenas at present, severall were put to death under the notion of being *Rebels*, in most horrid manners, first slandering and calumniating of them, and afterwards plundering and ruining them.

Secondly, That the *Swedes* should endeavour particularly *the propagation and settlement of the Reformed Protestant Churches, against the Papacie*; *or the uniting of them with the Lutherans* (as they report in *England*,) a man may more justly doubt hereof then of the former. For in the first place, in the Swedish Dominions, especially in *Pomerania*, they do not only in their Pulpits preach damnation against the Protestant Professors; but also they pray and specifie particularly, *That it may please God to root out the Calvinist Protestant Doctrine, in like manner, as the Papisticall*. And whereas in former times it was at the liberty of any

Teacher in *Pomerania*, either to use or omit the like Prayer according as he pleased, or was affected; at present it is inserted in the *Swedish Lyturgie*, or Church Ordinances, as appertaining to the Divine Service, and as it were Canonized therein.

Can it therefore possibly be imagined or beleeved, that the *Swedes* should endeavour the welfare of those of the Reformed Protestant Churches, whom they pray to God *to root out and destroy?*

The first King of *Sweden* did at his Coronation promise and swear, That as formerly, those of the *Reformed Protestant profession, were prohibited and hindred, to use their Divine Service, even in their private assemblies; so likewise he would not suffer any of the Reformed Churches to exercise their Religion in Sweden; nay, that he would not admit or advance any of the Reformed Protestant profession, to any Office or dighity; nor make use of them, any otherwise save in his Armies.*

Whereby it also appears, what a difference there is between the King of *Polands* capitulations and the *Swedes*.

The King of *Poland*, he promiseth, *dissidentes in Religione manutenebo*; That he will maintain and protect those who differ in matters of Religion.

The King of *Sweden* on the contrary, he saith; *Reformatos ad officia, neque adhibebo, neque eorum Ecclesias tolerabo*: I will neither admit those of the Reformed Protestant Profession to any Offices, neither will I tolerate their Churches.

Thirdly, When the *Swedes* entred *Poland*, and the better to gain the peoples affections, did give each one good words; as then doubtless those of the Reformed Protestant profession, did also receive good and comfortable promises; but as soon as the *Swedes* became victorious, and thought to have remained Masters of *Poland*, the Reformed Protestants were so horribly dealt withall, as that they were constrained to send an humble supplication to his Electorall Highness of *Brandenburg*, dated from *Lissais* on the 21th. of *March* 1656. and subscribed by the generality; wherein they complained, that they had just cause to apprehend they should suffer intollerable oppressions: In regard whereof they beseeched his *Electorall Highness* to intercede for them with the King of *Sweden*, to the end they might enjoy the same priviledges as the *Lutherans* did at the intercession of the Elector of *Saxonie*.

Fourthly, When the Dukedom of *Prussia*, was for a certain space of time, changed into a member of *Sweden* they used those of the Reformed Protestant profession, farre worse then ever the *Poles* did.

For although the Protestant Earls, Barons, Gentry and Citizens, did incessantly supplicate, That in regard their Forefathers as well as the *Papists* and *Lutherans*, had with their blood and substances, won the Dominions of *Prussia*; and did suffer and bear equall pressures and hazards in the concernments of their native Countrey; they might as well as others, be admitted to offices, charges and places of trust, enjoy the priviledges and rights as Citizens, and not be excluded, or put by the same, by reason of their Protestant profession, as infamous persons.

And moreover, although the Electress of *Brandenburg*, did her self very wisely and compassionately encercede hereon with the King of *Sweden*; yet it was to no purpose at all.

And to the end that those of the Reformed Protestant Religion might be the

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more ſtreightned, and excluded from thoſe immunities which were granted by the Confeſſion of *Ausburg*, formerly enacted and conſented unto; the preaching of the ſaid confeſſion of *Ausburg* was only appropriated to the *Lutherans*; and which was never heard of before, in the Poliſh Priviledges and Grants, they added thereunto the word *invariata*, or unalterable; whereas it cannot be proved to all eternity, that thoſe of the Reformed Proteſtant profeſſion, do deny any Article of the Confeſſion of *Ausburg*, wherein the words, *ſive variata, ſive invariata*, either altered, or unaltered, are contained.

Fifthly, The *Syncretiſmus* or *Community*, which was obſerved in the Divine Service and politicall Government, betwixt the *Lutherans* and thoſe of the Reformed Proteſtant profeſſion, at *Elbing* and other places, and the which was heartily ſought for and deſired by our Proteſtant Churches, from the very beginning of the Reformation at the Aſſembly at *Marpurg*, in the year 1527; as alſo on other Convocation dayes, and at ſeverall meetings: To which end alſo ſo many *Scripta Irenica*, or *Treaties of Unity* were penned; and to be ſhort, the which hath not only been endeavoured by ſeverall Princes of the Empire, but is to this very day deſired by the Renowned Prince Elector of *Brandenburg*, and was alſo earneſtly inſiſted on by the late Lord Protector of *England*, by the means of Mr *Dureus*:

And without which ſaid *Syncretiſmus* or *Community*, it is impoſſible for the Evangelicall Churches (according to our humane capacity) to effect any thing to the purpoſe, or of moment, againſt the Papacie in matters of Religion.

This ſaid *Syncretiſmus* or *Community*, as aforeſaid, which was admitted of and continued at *Elbing*, beyond the memory of man; (and whereby it appears, that ſuch a Community or Church Tolleration is both poſſible and practicable) hath been diſturbed, and diſſolved by the *Swedes*; partly, by their having protected and animated the ſeditious party, who began the diſſention concerning the not ſinging Pſalms of *David* in the Church; and doubtleſs by the inſtigation of the *Swedes*, did on that account oppoſe themſelves againſt the Magiſtrates of *Elbing*; Partly alſo, by their chooſing and declaring the Lutheran Miniſters (who did take upon themſelves to condemne the Reformed Proteſtant Churches as Hereticks) to be the true obſervers of the Confeſſion of *Ausburg*; by their admitting and protecting of them, and by their excluding out of the Great or Mother Church Mr *Tirabent*, becauſe he was a moderate Lutheran.

And moreover, to the end they might the better perplex and prejudice the Reformed Proteſtant Profeſſion, they changed the whole Church Government: They appointed a Conſiſtory, chooſing thereunto incenſed and rude perſons, and when they could not obtain of Dr *Dorſchæus* (that great enemy of the Reformed Proteſtant Churches) to ſide with them, they ſent for another out of the Dukedome of *Pruſſia*, arming him with theſe their inſtructions and deſires; *That he ſhould uphold the Lutheran profeſſion in its purity at* Elbing; *That he ſhould out thence thoſe of the Reformed Proteſtant Profeſſion: That he ſhould ſturd the former Union*; and *that he ſhould ſow ſedition and diſcord amongſt them*; which was accordingly performed by continuall *defamations*, & the like.

And can it be imagined, That thoſe ſhould endeavour to unite the Evangelicall Profeſſors in all parts? whenas they ſeparate and caſt them out from thoſe places, where they had lived in a conformity together, for the ſpace of three-

score and ten years and more, to endeavour the procuring of the salvation of their souls?

Sixthly, Whenas a certain Lutheran Divine, by name *Henricus Nicolai*, had published a Treatise against his Antagonists at *Wittemberg*, and had dedicated the same to the Magistrates of *Elbing*, bewailing, in few words, by the Preface thereof, the present disturbing of the peace, quietness and uniformity of the Church of *Elbing*, (which had been enjoyed time out of minde) to the prejudice and detriment of severall good Christians. The Swedish Magistrates did thereupon so highly resent the said matter, as that they caused the sale of the said Book to be forbidden, upon the penalty of severe punishment, and a mulct to boot, although the same contained nothing against their Religion or Government; and by a publick Decree, hereunto annexed, they prohibited the reading, or having of the said Book.

Can it therefore possibly be imagined or beleeved, That those mean well unto the Reformed Protestant Churches, who cannot endure a Lutheran Divine, nor his Writings, because they are somewhat moderate? and doth not condemne and damne the Calvinists, but exhort them to peace and unity, and doth account and hold the Toleration and uniformity, to be both possible and Christian like?

And in case it be urged, That the Reformed Protestants have during the Swedish Government at *Elbing*, severall times received the Communion among selves in the *English* their houses and dwellings; yet however this was not permitted unto them out of any good will, which the *Swedes* did bear unto them; but only, *pro tempore, & ratione status*; for a time, and out of policie; as it will appear by the ensuing particulars.

For in the first place, the *Swedes* did never permit the same, save at the earnest reiterated instance and request of the *Holland* Ambassadors.

Secondly, They immediatey limited the said liberty; at the very beginning excluding the natives, and only permitting it to the *English*, *Scotch*, and the *Hollanders*.

Thirdly, The said permission hath not hindred them from excluding and banishing those of the Reformed Protestant Profession, out of the Churches of the old and new Town; and only suffering them once a yeer to meet in a private house.

Fourthly, The *Swedes* only endeavour to draw the common Lutheran people to their party; *sub pretextu Religionis*, under the pretence of Religion; and on the contrary, they oppress, burden, prejudice, and finally totally exclude from all offices and dignities, the Antient Families and good Patriots, who for the most part are of the Reformed Protestant Profession, and good peaceable Christians; a thing which, as all the world knows, is now become a common practise amongst them.

Moreover, In the fortifying of the old Town, and in the demolishing of the suburbs; they do purposely ruin and pull down the known Calvinists houses, more then the necessity and rules of Architecture requires; which they effect by way of a publike derision.

So likewise, those who are only suspected to be *Calvinists*, or are known to haunt and frequent them, at the time of their deaths, are refused a buriall place in the Lutheran Church-yard, but are sent back to the Fryers Church-yard, not without a great deal of infamy.

Finally

Finally, At the chooſing of the Magiſtracy by the Comonalty (as it is the cuſtome in thoſe Towns) they will not ſo much as nominate any of the *Calviniſts* by them excluded and diſheartned; but call to places of dignity, their new kind of generation, who are but good *Swedes*, or affected to the *Swediſh* party; and ſo root out and extirpate the Reformed Proteſtant Profeſſors, as if they were Antichriſtians.

Nor doth all this neither, proceed out of any zeal or ſtrong Motives in them towards the propagating of the *Lutheran Doctrine*; ſince it's apparent, that they only aim to endear the greateſt party to themſelves; and at all times it hath ſufficiently been evidenced, whenſoever the *Swedes* were Maſters and had the over hand, how little they troubled themſelves, or took to heart the concernments of the *Lutheran Profeſſion*.

So when they thought to have obtained the Crown of *Poland*, they were ready by Oath to have promiſed the Eſtates of *Poland*, that they would not cauſe any alteration in matters of Religion.

And when they endeavoured to conquer *Pomerania*, *Verden*, and *Bremen*, to prepare the way to attain unto the Dominion of the Eaſtern Sea; the *Calvinian Profeſſion* was not then thought ſo ill, but it could be comprehended by the Agreements at *Munſter*, in the general Treaties of peace, although the *Lutherans* exclaimed never ſo much againſt the ſame. And why ſhould not the Crown of *Poland* be worth a Maſs to them? True, They might ſay, as well as the *Tartar* did, who formerly pretended to that Crown, *Tuus Lutherus, meus Lutherus; tuus Pontifex, meus Pontifex:* Your *Luther* ſhall be my *Luther*, your Pope ſhall be my Pope,

And they have often ſeriouſly debated among themſelves, Whether they ought not to have changed off Parties, to have ſided with the houſe of *Auſtria*, and to have fallen upon the ungrateſull Proteſtant Princes? And in caſe it hath pleaſed the houſe of *Auſtria* to have aſſented thereunto, *Pole* and *Germany* had long ſince been ſhared, in deſpight either of *France* or *England* it ſelf.

Hereby it doth ſufficiently appear, That the *Swedes* do only make uſe of the whole body of the Evangelical Religion, as a cloak and pretence to advance their Conqueſts; and chiefly of the Reformed Proteſtant Profeſſion, only out of policy, to abuſe the Commonwealth of *England* and others; to make them believe ſtrange ſtories, and to give them good encouragements; to drill them on, till they ſhall have ſetled their Northern Monarchie; whenas they will then explain themſelves, and as they have already let ſlip in private conferences. It will be, *Unus Rex, una Lex, una Fides, una Religio:* One King, one Law, one Faith, one Religion.

And the Northern Crowns being ſet upon one head, will either cauſe all others to be ſilent, or to ſubmit as the *Goths* did.

Whenas formerly the *Germaines* had made *Guſtavus* great with their own bloods and Eſtates, he at length ſaid, he would take the one by the legs, to beat out the others braines.

Although the Lords the States General did beſtirre themſelves, and engaged with the *Swedes* againſt *Denmark*, in the year 1645. yet they only ſought ever ſince to ſtrangle their Defenders and Aſſiſtants.

Wherefore thoſe who deride not the Almighty, who have any reſentments of

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honour left, who love themselves and their native Country; let them pass by the *Swedes* faults, and forgive them, taking a fair warning at their Neighbours losses, and not suffer themselves to be inveagled and cheated by the crafty and subtle Projects of the pleading and over-reaching a Nation.

The annexed Ordinance specified in the foregoing Resolution or Answer.

We *Adolph John*, by the Grace of God, Palsgrave of the *Rhyne*, Duke of *Bavaria*, *Gulick*, *Cleve*, and *Berge*: Earl of *Veldentz*, *Spanheim de Marck*, and *Ravenberg*: Lord of *Ravenstein*, and Generalissimo of the King of *Swedens* Armies, and chief Director of the three Kingly Palatinates of *Prussia*.

Do hereby make known and give to understand, unto all the Inhabitants of this Kingly Port of *Prussia*, of what quality or condition soever they be: That after his Kingly Majesty, our Gracious and highly Honoured Lord and Brother, immediately at the beginning, and as soon as it pleased the Almighty to deliver these Dominions into his hands, did take into his serious consideration, how and by what means, the decayed and almost disordered Church-Government, as well in the Towns as abroad throughout the Countrey, might be set on foot again, and be reduced to a more assured and better order; To which purpose there was of late a *Superintendent* appointed, in the *Name of God*, in the Palatinate of *Mariensburg*, who did publickly officiate in the Mother Church at *Elbing*; and accordingly caused a Consistory to be there called and opened: But whereas some dayes since, a certain person named *Henricus Nicholai*, who was formerly a Professor of the Colledge at *Elbing*, hath emancipated himself to publish a Treatise in the Latine tongue, intituled, *Quadrigatus expensus*, &c. which said Book was printed at *Stettin* by *H. Gotsen*, at the Authors charges, in this present year 1657. by the neglect and oversight of the Licenser of the Press; being Dedicated by the Author to the Magistracy and Commonalty of the City of *Elbing*: which said Treatise doth repugne the said Kingly design, and the said Christian defence; as also doth contradict the Government of the *Prussian* Churches, and maketh void the same; Moreover, doth disturb and trouble the Inhabitants and common people, who are willing to conform themselves to this his said Majesties will and Ordinances, according to their obligations; and doth endeavour to dispose and move the Magistracy and this Commonalty, to continue (against the said Kingly Ordinances) some irregular Church Ceremonies and Orders, which were altogether unusuall to be observed by the Evangelical Churches, and formerly only winked at in these parts, by way of tolleration. We do therefore hereby in the name and on the behalf of his aforesaid Majesty, order and give a charge unto all and every one of the Inhabitants of this Country, and those who have obliged themselves to be true and faithfull to his said Majesty; but particularly, to all Burgraves, Burgemasters and Magistrates, as well of the great and small Towns: That all the said Treaties of controversal Writings, wheresoever they shall or may be found in these parts, may be taken away, and confiscated by the Magistrate of such places; and not to permit the same to be brought into these parts, either by Water or by Land, nor there to be sold, upon the penalty of severe punishment; that so all Men may behave themselves accordingly, and avoid the penalties prescribed. Given at the Kingly Pallace at *Marienburg* on the first of September, 1657.

Subscribed thus, *Adolp. Johan.*

FINIS.